

VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM.

BY ORSON S. MURRAY.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE WITHIN FOUR MONTHS]

BRANDON, WEDNESDAY, MAY 10, 1843.

VOL. XV. NO. 32.



POETRY.

THE SNOW BIRD.

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ble pens; nor because it was lived out by an infallible teacher,—but that it is true, like the axioms of geometry, because it is true, and is to be tried by the oracle God places in the breast. If it rest on the personal authority of Jesus alone, then there is no certainty of its truth, if he were ever mistaken in the smallest matter, as some Christians have thought he was, in predicting his second coming.

These doctrines respecting the scriptures have often changed, and are but fleeting. Yet men lay much stress on them. Some cling to these notions as if they were Christianity itself. It is about these and similar points that theological battles are fought from age to age. Men sometimes use worst the choicest treasure which God bestows. This is especially true of the use men make of the Bible.—Some men have regarded it as the heathen their idol, or the savage his fetish.—They have subordinated Reason, Conscience, and Religion to this. Thus have they lost half the treasure it bears in its bosom. No doubt the time will come when its true character shall be felt.—Then it will be seen, that, amid all the contradictions of the Old Testament; its legends, so beautiful as fictions, so appalling as facts; amid its predictions that have never been fulfilled; amid the puerile conceptions of God, which sometimes occur, and the cruel denunciations that distinguish both Psalm and Prophecy, there is a reverence for man's nature, a sublime trust in God, and a depth of piety rarely felt in these cold northern hearts of ours. Then the devotion of its authors, the loftiness of their aim, and the majesty of their life, will appear doubly fair, and Prophet and Psalmist will warm our hearts as never before. Their voice will cheer the young and sanctify the gray-headed; will charm us in the toil of life, and sweeten the cup of death gives us, when he comes to shake off this mantle of flesh. Then will it be seen, that the words of Jesus are the music of heaven, sung in an earthly voice, and the echo of these words in John and Paul owe their efficacy to their truth and their depth, and to no accidental matter connected therewith. Then can the Word,—which was in the beginning and now is,—find access to the innermost heart of man, and speak there as now it seldom speaks. Then shall the Bible,—which is a whole library of the deepest and most earnest thoughts and feelings and piety and love, ever recorded in human speech,—be read oftener than ever before, not with Superstition, but with Reason, Conscience, and Faith fully active. Then shall it sustain men bowed down with many sorrows; rebuke sin; encourage virtue; sow the world broadcast and quick with the seed of love, that man may reap a harvest for life everlasting.

With all the obstacles men have thrown in its path, how much has the Bible done for mankind. No abuse has deprived us of all its blessings. You trace its path across the world from the day of Pentecost to this day. As a river springs up in the heart of a sandy continent, having its father in the skies and its birth-place in distant, unknown mountains; as the stream rolls on, enlarging itself, making in that arid waste a belt of verdure, wherever it turns its way; creating palm groves and fertile plains, where the smoke of the cottager curls up at even-tide, and nobles cities send the gleam of their splendor far into the sky; such has been the course of the Bible on the earth. Despite of idolaters bowing to the dust before it, it has made a deeper mark on the world than the rich and beautiful literature of all the heathen. The first book of the Old Testament tells man he is made in the image of God; the first of the New Testament gives us the motto, Be perfect as your Father in heaven. Higher words were never spoken. How the truths of the Bible have blessed us. There is not a boy on all the hills of New England; not a girl born in the filthiest cellar which disgraces a capital in Europe, and cries to God against the barbarism of modern civilization; not a boy nor a girl all Christendom though, but their lot is made better by that great book.

Doubtless the time will come when men shall see Christ also as he is. Well might he still say: "Have I been so long with you, and yet have I not known you?" No! we have made him an idol, have bowed the knee before him, saying, "Hail, king of the Jews;" called him "Lord, Lord!" but none of the things which he said. The history of the Christian world might well be summed up in one word of the evangelist—"and there they crucified him," for there has never been an age when men did not crucify the Son of God afresh. But if error prevail for a time and grow old in the world, truth will triumph at the last, and then we shall see the Son of God as he is. Lifted up he shall draw all nations unto him. Then will men understand the Word of Jesus, which shall not pass away. Then shall we see and love the divine life that he lived. How vast has his influence been. How his spirit wrought in the hearts of the disciples, rude, selfish, bigoted, as at first they were. How it has wrought in the world. His words judge the nations. The wisest son of man has not measured their height. They speak to what is deepest in profound men; what is holiest in good men; what is divinest in religious men. They kindle anew the flame of devotion in hearts long cold.—They are Spirit and Life. His truth was not derived from Moses and Solomon;

but the light of God shone through him, not colored, not bent aside. His life is the perpetual rebuke of all time since. It condemns ancient civilization; it condemns modern civilization. Wise men we have since had, and good men; but this Galilean youth strode before the world whole thousands of years,—so much of Divinity was in him. His words solve the questions of this present age. In him the Godlike and the Human met and embraced, and a divine Life was born.—Measure him by the world's greatest sons;—how poor they are. Try him by the best of men,—how little and low they appear. Exalt him as much as we may, we shall yet, perhaps, come short of the mark. But still was he not our brother; the son of man, as we are; the Son of God, like ourselves? His excellence, was it not human excellence? His wisdom, love, piety,—sweet and celestial as they were,—are they not what we also may attain? In him, as in a mirror, we may see the image of God, and go on from glory to glory, till we are changed into the same image, let by the spirit which enlightens the humble. Viewed in this way, how beautiful is the life of Jesus. Heaven has come down to earth, or, rather, earth has become heaven.—The Son of God, come of age, has taken possession of his birthright. The brightest revelation is this,—of what is possible for all men, if not now at least hereafter. How pure is his spirit, and how encouraging its words. "Lowly sufferer," he seems to say, "see how I bore the cross. Patient laborer, be strong; see how I toiled for the unthankful and the mercenary. Misadventurer, see of what thou art capable. Rise up, and be blessed."

But if, as some early Christians began to do, you take a heathen view, and make him a God, the Son of God in a peculiar and exclusive sense—much of the significance of his character is gone. His virtue has no merit; his love no feeling; his cross no burden; his agony no pain. His death is an illusion; his resurrection but a show. For if he were not a man, but a god, what are all these things; what his words, his life, his excellence of achievement?—It is all nothing, weighed against the illimitable greatness of Him who created the worlds and fills up all time and space! Then his resignation; no lesson; his life no model; his death no triumph to you or me,—who are not gods, but mortal men, that know not what a day shall bring forth, and walk by faith "dismantled on our perilous way."—Alas, we have despaired of man, and so cut off his brightest hope.

In respect of doctrines as well as forms we see all is transitory. "Every where is instability and insecurity." Opinions have changed most, on points deemed most vital. Could we bring up a Christian teacher of any age,—from the sixth to the fourteenth century, for example,—though a teacher of undoubted soundness of faith, whose word filled the churches of Christendom, clergymen would scarce allow him to kneel at their altar, or sit down with them at the Lord's table. His notions of Christianity could not be expressed in our terms; nor could our notions be made intelligible to his ears.—The questions of his age, those on which Christianity was thought to depend,—questions which perplexed and divided the subtle doctors,—are no questions to us.—The quarrels which then drove wise men mad, now only excite a smile or a tear, as we are disposed to laugh or weep at the frailty of man. We have other straws of our own to quarrel for. Their ancient books of devotion do not speak to us; their theology is a vain word. To look back but a short period, the theological speculations of our fathers during the last two centuries; their "practical divinity;" even the sermons written by genius and piety are, with rare exceptions, found unreadable; such a change is there in the doctrines.

Now who shall tell us that the change is to stop here? That this sect or that, or even all sects united, have exhausted the river of life and received it all in their canonized urns, so that we need draw no more out of the eternal well, but get refreshment nearer at hand? Who shall tell us that another age will not smile at our doctrines, disputes and unchristian quarrels about Christianity, and make wide the mouth at men who walked brave in orthodox raiment, delighting to blacken the names of heretics, and repeat again the old charge "he hath blasphemed"? Who shall tell us they will not weep at the folly of all such as fancied Truth shone only into the contracted nook of their school, or sect, or coterie? Men of other times may look down equally on the heresy-hunters, and men hunted for heresy, and wonder at both. The men of all ages before us, were quite as confident as we, that their opinion was truth; that their notion was Christianity and the whole thereof. The men who lit the fires of persecution, from the first martyr to Christian bigotry down to the last murder of the innocents, had no doubt their opinion was divine. The contest about transubstantiation, and the immaculate purity of the Hebrew and Greek text of the scriptures, was waged with a bitterness unequalled in these days. The Protestant smiles at one, the Catholic at the other, and men of sense wonder at both. It might teach us all a lesson, at least, of forbearance. No doubt an age will come, in which ours shall be reckoned a period of darkness,—like the sixth century,—when men groped for the wall but stumbled and fell, because they trusted a

transient notion, not an eternal truth; an age when temples were full of idols, set up by human folly; an age in which Christian light had scarce begun to shine into men's hearts. But while this change goes on, while one generation of opinions passes away, and another rises up, Christianity itself, that pure religion, which exists external in the constitution of the soul and the mind of God, is always the same. The Word that was before Abraham, in the very beginning, will not change, for that word is Truth. From this Jesus subtracted nothing; to this he added nothing. But he came to reveal it as the secret of God, that cunning men could not understand, but which filled the souls of men meek and lowly of heart. This truth we owe to God; the revelation thereof to Jesus, our elder brother, God's chosen son.

To be continued.

From the Herald of Holiness.

LOVE is the only SAVIOR of Man. Love will redeem the world. Love will bring Man into harmony with himself; into harmony with his fellow-man; into harmony with nature, and with God; for God is Love, and Love is God.

All the evils which are now experienced in the world, grow out of selfishness—an ignorant and fallacious attempt to limit Love; which attempted limitation, beclouds and darkens the understanding, by shutting out the Light of Life; leads to excesses, discord and disorder, by excluding men from each others sympathies; and blights and dwarfs the affections, by suppressing their free exercise. A true and enlightened self-love, prompts to the exercise of universal benevolence, and merges itself in the Love of all. For Mankind by nature are ONE; connected with each other by ties so intimate and indissoluble, so sympathetic and tender, that they cannot, as is supposed, be excluded from the sympathy and affection of each other, without deep injury to all.

It is by this deplorable mistake, that evil is cherished, and has been so long perpetuated in the world. It will soon be found that all disregard and exclusion, all condemnation and punishment of Man by Man, inevitably increase and extend the evil which he thus blindly attempts with evil to correct. By recognizing and appealing only to the good that is in Man, the good only is called into exercise; the evil ceases to exist. By sympathy and benevolence, the benevolent affections are strengthened, the understanding enlightened, Man ennobled, and the true interest and happiness of All advanced.

What can Man desire that Love will not supply? He has only to follow the promptings of Love, act benevolently to his fellow-man, trusting in the power of benevolence, and it will bring back to him from the heart of Man, all that he can desire, more than he can conceive. We have but yield ourselves unitedly and unreservedly to the influence of Love—which is the influence, or inflowing of God,—and thus become one with Love, or God, and with each other—and we shall be able to work greater wonders than have ever yet been wrought on earth. All that is inconsistent with Love, Purity, Order and Harmony, will vanish before us, and we shall find ourselves unshackled and unimpeded, in the broad and ever-brightening path of eternal progress. The celestial beauty and omnipotent power of Love will soon be manifest to all; from the heart and centre of all, renovating, redeeming, and rendering all, throughout, pure and lovely, and beautiful and good.

Joy to the world! The day dawns, in which the brightest anticipations of the most hopeful shall be more than realized. When Man shall find a friend in every Man; and all shall look with Love on all, and see and feel no evil.

Great and important truths are revealed to Men, and their full bearing and philosophy discovered afterwards. It will soon be obvious to all, why Jesus—great and one with God as he was—was not greater, more fully one with God, and able to do more than he did; why he himself expected that greater works would be done by others after him; why his sorrow and suffering; why his strong desire for a more perfect unity of himself and brethren; why his earnest prayer that they might all be one with him and with God. The manifestation of God cannot be so full and complete in any one Man who is one with God, as in each where all are one with God, and with each other. Nor can any one be wholly one with God, or attain the fulness of his moral power, until he is one with all Men, and all are one with God.—Id.

TEMPERANCE LECTURE.

One was delivered Monday evening, by William Rich, of Lynn, at the Court House. Friend Rich has been a most terrible drunkard,—and has gone through every extremity of suffering. He related his experience in a masterly manner. It would be difficult to embody more fact in an evening's narrative. He gave his history from his childhood—in the family of his rich Quaker father at Lynn—down through drunkenness, gambling, poverty, open shame, and the lowest degradation and extremity, till he landed in Charlestown State Prison—from which he was pardoned out only last January. He gave the prison statistics. Dickens could not have done it in ten times the words, or with a tenth of the power. It was simple, concentrated fact, told naturally and graphically. His description of delirium

tremens was very great.—No effort—but simple disclosure of what he had felt.—He describes himself on the brink of the precipice of insanity, and catching at fragments of reason here and there, crying to get hold of enough to save him from going over. He had had a wife, but she was dead. He was her murderer, he said. Not by violence, but by his course of life. She became a drunkard. He came home drunk once and was horrified to find her drunk also—on her bed, with an empty bottle lying beside her.—They suffered on together till she was taken sick, and said she was going to die. He did not believe it,—and went off to a rum hole. When he came home again in the afternoon, she was dead.—He staggered out to find somebody to lay her out—but nobody would do it,—and when night came, he went and slept beside her corpse. He was the one to watch with the body, he said. She was buried by the overseers of the poor, and he was drunk at the burial,—and said he was so dreadfully inebriated, he would have sold the corpse to get rum. There he stood, a fine, intellectual-looking—noble sample of humanity—and had been thus laid waste by that horrid habit of drink.

He described a man he saw die in delirium tremens.—He died barking, he said, like a mad dog. The whole narrative was very extraordinary—and bore the impress of truth. There was no disguising or palliating. He told out the truth freely, and I doubt not with intent to do all the good he could. The Washingtonians of Lynn took him out of prison, and saved him. His account of the interposition of those glorious fellows, was very affecting.—There was a pretty good audience present—though few meeting-going folks.—These were better engaged, than in temperance meetings,—and their priests with them. There was not a priest present.—Herald of Freedom.

VERMONT TELEGRAPH.

Saturday, May 6, 1843.

For the Telegraph.

O. S. Murray.

Dear Sir:—The author of the following papers, which he has entrusted to my hands in the expectation they might be worth insertion, has some claim to your notice, not as an able penman, but as an acute thinker, and still more as an honest man. Some actions of his life which I have learnt entitle him to universal esteem, and others, which in some eyes, border on vagary, are no less grounded on conscientiousness. When we find a man destroying instead of selling a considerable amount in value, the work of his own hands, as soon as he discovered the materials were unseasoned, we may, I think, admit his words as emanating from a mind at least endeavoring to be faithful to truth; although we may not coincide in every sentiment. The papers are very suggestive, the style is close, and their insertion as soon as you have space will be encouraging.

Yours most friendly,

C. L.

Concord, Mass., April, 1843.

MY FIRST AND LAST BOOK.

Or Thoughts on Man's true Spiritual, Social, and Physical Relations, and on existing Institutions, the Crisis &c.; BY A PLAIN MAN: a native of a little village near the highest land in the central part of the Bay State.

INTRODUCTION.

Question.—Is free and friendly social intercourse, allowing of question and answer, conversation or talk, explanation and remarks, and giving action to the social sympathies the true mode of communication and of social improvement and enjoyment by social Man, and the best means of detecting error and eliciting truth?

Answer.—Aye.

Q.—Is there power to detect error and elicit truth in the mode of question and answer in arguing in social discussion possessed by no other mode?

A.—Aye. It is the lever and fulcrum destined to upheave hoary error and ancient oppression from their narrowest foundations.

Q.—Is it a useful rule in arguing by question and answer, that the answer should be in the single word aye or no, when the question will allow it, with after opportunity for explanation or remarks; provided also, first, that there shall be equal privilege of questioning on both sides; second, that the explanations or remarks shall take no more time than the questions; and third, that any inference from or consequence of the supposed opinions, and any insinuation or declaration of a personal nature relative to the character or motives of the parties, shall be excluded from the remarks?

A.—Aye. This, then, is our mode and rule of argument.

Q.—Do the degradation and wretchedness of the mass of mankind in all nations show that they are ignorant of their true relations and duties?

A.—Aye. Let us then inquire what are Man's true relations and duties, and the change that is needed in the condition of the human family.

1st. Man's Spiritual Relations.

Jehovah, or God, and Man's relations to IT.*

Q.—Is there One, All-Mighty, All-Providing, All-Knowing, All-Governing Mind

*Has mind or spirit any sex? No. Then would it be as improper to say him as to say her when speaking of God? Aye.

or Spirit; Infinitely Good, called Jehovah or God?

A.—Aye.

Q.—Is a knowledge and perfect obedience of the law or ordination of God needful to the spiritual, social and physical perfection and happiness of Man?

A.—Aye.

Q.—Has God, the All-Mighty and All-Wise, made the perfection and happiness of Man dependent on that which is not in the power of man by the help which IT freely offers to all?

A.—No: else is God not good.

Q.—Consequently, is it the duty and privilege of Man to know and perfectly obey the laws of the spiritual, social and physical natures with which God has endowed him?

A.—Aye. Those who will receive the filial spirit, which includes faith, trust, and obedience, have direct, immediate communion with God, so that they may know and do IT'S will.

Q.—Can any man truly know God who receives not the filial spirit?

A.—No. He cannot have that communion with God by which alone man can know or do the will of God.

Q.—Is the true communion between the invisible God and the mind, or spirit in man, mental, invisible, and secret; a matter between itself and God only, with which others may not intermeddle.

A.—Aye.

2nd. Man's Social Relations.

MARRIAGE.

Q.—Is an inseparable social companionship continuing through life, and calling in to action the social sympathies, or love, in the highest degree, needful for the perfection, happiness and safety of Man?

A.—Aye.

Q.—Is a provision for multiplication or increase needful for the continuance of the family of Man?

A.—Aye.

Q.—Does the union of man and woman in the marriage relation, answer this end?

A.—Aye.

Q.—Is mere sensual gratification any part of the design of God in this institution?

A.—No. The truth or the law that sexual intercourse should not take place oftener than is needful for increase is revealed in all animal existence, and especially in the instinctive feelings of pure women.

THE FAMILY.

Q.—Was Man, by the design and ordination or will of God originally one family or race, perfect in their social relations, their mental constitution and temperament, and in their physical organization; having one common language (see chapter on language) and a common and equal right to the earth and its productions (see chapter on property) standing on the level of perfect equality, brethren dwelling together in unity?

A.—Aye.

Q.—Is transgression, or departure from the ordination of God, the cause of all the sufferings and sorrow of Man?

A.—Aye.

Q.—Is obedience, or a return to the original ordination of God, relative to their social relations, as well as in all other things, needful to end Man's sufferings, and restore him to perfection and happiness.

A.—Aye.

Q.—Consequently, is it needful for the restoration of Man to perfection and happiness as a race, and as individuals, that there should be an assemblage of all nations, tribes, and families of men; that they may associate, assimilate, and amalgamate; and thus abolish all these distinctions and become one family according to the ordination of God, without distinctive family names, or special relations or friendships, and without the claim to private or separate property?

A.—Aye.

Q.—Then is the family relation as existing in the present form of society, in accordance with the ordination of God?

A.—No.

3d. Man's relations to the Earth and its Productions.

Q.—Is Man by physical organization, and by the ordination of God, an eater of Fruit (including the nuts, the most nutritious, and the oily portions of his food) and of that only: by which is meant the ripe and of course uncooked productions of trees, shrubs, and plants, not including the herb or the root?

A.—Undoubtedly. For these are perfectly adapted to Man's delicate taste, and their forms and colors in great variety are beautiful and pleasing to the eye, and their odour are grateful to the sense of smell; and the cultivation and care of the trees, shrubs, and plants that yield them is his most noble, healthful, and delightful bodily employment. Besides, Man's elevated countenance, erect form, and extended limbs indicate that he should look and reach upward for food, and not like the beasts with faces downward prone, crop the herb and the plant. He is unquiescent and digestive organs are not adapted to these. But for man, with uglier ferocity, to pounce upon his prey, and slay the struggling innocent animal, and

then with wolfish or hyena like appetite to devour the dead and loathsome carcass for food is inhumanity and degradation indeed.

Q.—Consequently; is it needful to the perfection and happiness of man that he should dwell in a climate and on a soil which, with his care and cultivation, and by the blessing of God, will yield a constant supply of the most perfect fruits?

A.—Aye.

Q.—Is the tropical region best adapted to this purpose of any portion of the earth?

A.—Aye.

Q.—Is exposure to cold an evil to Man?

A.—Aye.

Q.—Is it the duty of every man, as far as lies in his power, to avoid all evil, physical as well as spiritual or mental?

A.—Aye.

Q.—Can the evil of exposure to cold be avoided in winter in the temperate zones?

A.—No, not without the loss of the free, pure air, and of the exercise needful to health and happiness.

Q.—Is it the duty of every man, as far as it is in his power, to choose such conditions in relation to food and climate, as are in accordance with the ordination of God, and best adapted to the perfection of man?

A.—Aye.

Q.—Is there earth enough within the tropical regions when well cultivated for many more people than there are, on the whole earth?

A.—Aye: there are not less than twelve acres to each person.

Q.—Consequently; on all the foregoing is it the duty and privilege of all men, as soon as they come to a knowledge of these truths, if in their power, to go to the tropical regions, cultivate and eat their fruits for food; and associate together for the purpose of assimilating and amalgamating, and becoming one family, obedient in all things to the will of God, and thus bring to an end the evils and sufferings caused by transgression?

A.—Aye. All true, so I believe.

PROPERTY.

Q.—Is the claim to private or separate property, as sanctioned and protected by civil governments, in accordance with the ordination of God, or consistent with the social duties and privileges of Man?

A.—Let us see.

Q.—Has God made it the duty and privilege of men to take thought and labor for the common or general good of all, by endowing them with such social sympathies and such constitution of mind that their happiness and highest good necessarily consist in doing so in all their actions?

A.—Aye.

Q.—Can a man seek the supposed good of himself and a few relatives by taking thought and laboring to gain private or separate property for his and their exclusive use, and take thought and labor for the common good of all at the same time?

A.—No.

Q.—Then does the laboring to gain property for the exclusive use of one's self and a few relatives prevent a man from doing his duty, and destroy his happiness and highest good?

A.—Aye.

Q.—Is it generally true that with the increase of property a man's desire for gain increases; so that the greater the amount he has gained the less is he satisfied with that amount?

A.—Aye.

Q.—Is this proof that in laboring to gain property a man is at war against the nature with which God has endowed him?

A.—Aye.

Q.—Is it generally true that the rich give less in proportion to what they have for the supply of the wants, and the relief of the sufferings of the needy and afflicted than those who have little property.

A.—Aye.

Q.—Is this proof that gaining and holding property makes men selfish, sordid, avaricious, and careless of the wants and sufferings of others; thus blasting and destroying the social sympathies, the cultivation of which in obedience to the will of God constitutes Man's happiness and highest good?

A.—Aye.

Q.—Are holding and seeking to gain private property the temptations to and the causes of the use of many things destructive to the lives, the health and happiness of men?

A.—Aye.

Q.—In this respect it is an incalculable evil. For example: men who do not hold separate property but labor for the common good could not cultivate or manufacture, or offer to others those destructive poisons, Alcohol, Opium, Tobacco, Tea, Coffee, &c.

Q.—Is the claim to private property the temptation to and the cause of much of the contention, strife, and violence amongst men. Is it the cause of most of the legal suits; the temptation to all the thefts, robberies, and piracies; of most of the burglaries, arson and murders; and the cause of many of the wars between nations: thus causing the destruction of human lives innumerable?

A.—Aye.

Q.—Is the claim to private property by which immense treasure, consisting of stores of food and clothing, are heaped together in the possession of the claimants, doing good to nobody, a cause of the present suffering

condition of the poor laboring people, multitudes of whom in many places without employment are pining in poverty and wretchedness from cold and hunger, for want of those stores of food and clothing held in useless heaps, which are the avails, in part at least, of their own labor; and is this an oppression and robbery of the poor and needy, which must make those who have human sympathies, indignant at the institution of property, and most provoke the righteous retributions of Jehovah the God of the oppressed?

A.—Aye; all true.

Q.—And, finally, is the claim to property the cause or the foundation and corner stone of slavery in all its forms, by which man claims the body, the bones, the sinews and blood of his brother man?

A.—Aye: without it slavery would have no existence.

Q.—If all, or most of these questions are rightly answered, then must the first question be answered in the negative?

A.—Aye.

Q.—Can those who answer the first question in the negative, rightfully claim, hold, or use separate property for their own exclusive purposes?

A.—No: no farther than is needful to avoid being regarded as thieves or beggars.

[To be continued.]

VERMONT TELEGRAPH.

Brandon, Wednesday, May 10, 1843.

Writers in the Telegraph speak their own views and sentiments on their own responsibility.—Ed.

TO POST MASTERS & SUBSCRIBERS.

Return no more papers, with the expectation of having them taken from the postoffice. It is not the prescribed way of doing business.

Whoever wishes a paper discontinued, let information be given to the postmaster where the paper is taken, and let him give notice by franking a letter to the publisher, or the postmaster where the paper is published, according to law.

This is said and done, not because I care to hold any one to the letter of human laws, but because I do not feel in duty bound to abide by every construction I have seen put upon them.

SECOND ADVENT.

The moral and mental desolation sweeping over the land in connection with this subject is deplorable. It will furnish a page for the history of the times, to be read with humiliation and sorrow. It will be a thunder-speaking comment on the popular theology that has obtained such an ascendancy over the mind of this generation. Soon it will be seen to be, what in reality and fact it is, the maturity, in one direction, of a system of materialism which is a terrible pestilence walking in darkness and a destruction waiting at noon day, more to be dreaded and deprecated than cholera and plague.

I wrote the foregoing paragraph several weeks since, while on a tour in the northern part of the State, where the Miller mania was then raging at its height, and where it had attained to an ascendancy which it has not been able to reach in this region. It was my design then to have an article written on this subject, and ready for the Telegraph on my arrival at home. But I was broken off by the violence which was made to overtake me a day or two after the paragraph was written, and by the multiplicity of other things which have been crowding upon my hands since, have suffered myself to be kept from the subject until the present moment.

So far as I am now able to judge, the excitement is not progressing in New-England as rapidly as heretofore. Whether this is owing more to the fact that one or two periods of time fixed on have already passed, to the disappointment of many, (and to the abatement of their zeal or the altering of their tone may be,) or to the want of material left in society to operate upon, is not yet certain, and is of no importance. I perceive that the work is making progress South and West. Wherever the people are sufficiently under the darkening, dementing influence of priestcraft, there will be found place for this delusion.

The foundation of the work has not yet been generally understood. Millerism is only the effect of a cause to which the multitude are yet blinded. The Second Advent theory, or theories, hitherto held to by the church generally, is the cause—Millerism is one of the effects. Millerism is only an excrescence of a cancer that has long had hold of the vitals of a large body of religionists who assume—as other religionists do, whose systems are built on mysteries and tradition—to teach the only way of salvation.

It matters little what is taught in connection with a system of religion already

received without examination. As many as will submit so far to have their heads addled as to receive for truth whatever is written in a book, because it is written there—whatever is contained in a creed to which they have subscribed, because it is therein contained—and whatever is held forth by the priesthood and the church, because they hold it forth, is prepared to endorse Millerism, Mormonism, Witchcraft, Slavery, War, or any other violence to truth, reason and goodness. When Millerism has passed away, the field will be left for some other imposition to occupy. A few of the victims of this folly may profit from their experience in the case, and save themselves from falling into other hurtful delusions. But the multitude of those who come under its influence must be injuriously affected by it. They will lose proper confidence in themselves, and at the same time grow foolishly self-confident. Their eyes will be more securely closed against the light of investigation, by their experience in the darkness of this ignorance and delusion. Having allowed and employed others to think for them in this, as in other religious matters, they will be prepared by this step to take other steps in the same path, or ditch—or in other paths or ditches, like unto them—where on the light of intelligence is not allowed to shine. Humiliating and unaccountable as it is that human beings should allow themselves to be taken so entirely under the control of a priesthood, it is not wonderful that when they have done it they find themselves often most sadly and shamefully imposed upon. They are not so much to be reproached for a single ridiculous or scandalous attitude they may find themselves in, as for giving themselves up to be placed in whatever attitude may please or profit those to whose direction and dictation they have submitted themselves. Whipping men and women is not the principal thing—is not a fundamental part, if I may so speak—in chattel slavery. It is only one of many necessary results of it. The chattelizing of human beings, the subjecting of man to the will and control of man, by whatever means, is the great sin in the case. So Millerism is not the principal thing in the religious thralldom now degrading and destroying multitudes of the human race. It is only one of the necessary and most natural results of the system. The great sin lies in adopting and sustaining the system which makes the mind and will of one class of human beings, law to others. I care not by what means it is accomplished.—Whether by threatening, or by flattery—by Hercules' club, or by Cerberus' sop.—The work done is a most disastrous work. It is fatal to all parties concerned. It strikes down humanity. It tramples down the truth. It shuts out the light.

My war then, it will be seen, is upon the system out of which Millerism grows. Millerism is but a twig of the tree. To destroy that only, would be but a childish work. The religious reformations we have had have consisted too much in merely plucking foliage and fruit from a great baneful tree, with one hand, while the tree itself has been at the same time watered and nourished by the other.—Those priests, bishops and doctors of divinity who are warring upon Millerism are only clubbing at the fruit of a tree whose own hands have planted and reared. Or at most they are only laboring to break off a branch that has shot out from the parent stock which they have always cultivated and are yet cultivating. Or—if I may change the figure, after varying it—they are but doing the unnatural and unbrotherly work of a conspiracy in the stronger part of the family against the weaker. And they can see in the doings of William Miller and his followers, what they seem to hide from their own sight, in their own doings and the doings of their followers. They can see that on his part there is unreasonable and unbounded assumption and assertion, and on the part of his followers all readiness of reception without any carefulness of examination. That it is not necessary for him to prove anything. That his *ipse dixit* is law to his disciples. That his wand moves his multitude at his will. That whatever comes from his hands is received and swallowed as if it were pure ambrosia and nectar. That whatever falls from his lips is caught up and treasured up as if it were inspiration. That such evidence as they would demand in the smallest matters which they decide for themselves, is neither had nor called for. That those who would call for a light to enable them to discern between a copper and a guinea, will go on in darkness and uncertainty, handling the interests of mind and soul.

These characteristics of the Miller system are perceived, understood and exposed by the conservative orthodox. All the peculiarities of the Miller system they declare to be a blind and blinding fanaticism. But what are the peculiarities of his system? Small things indeed, compared with those things in which there is perfect identity between him and themselves. The great system of violence to mind and soul, by which the people are required and constrained to take upon trust whatever is dictated to them by their religious guides and teachers, is not his, but theirs. The profane and impious assumption, *vox populi est vox Dei*—the voice of the people is the voice of God—is everywhere the language of the priesthood and the church, as it pertains to themselves. They deal in dogmas and mysteries. Their system is made up of things to be believed, not to be known—to be received, not to be examined. William Miller is no more assuming, dictatorial, or intolerant, than the orthodox religion in which he has been educated has made him to be. That religion is the perfection of assumption, dictation, and intolerance. It anathematizes, as heretics and infidels, all who call in question its infallibility, or presume to progress beyond its creeds, faiths and formularies.—Those who dare to ask for a reason or for proof, it denounces as unbelievers, and unbelief of its dogmas it modestly makes to be a damning crime. In these respects I have never seen anything, or heard of anything, in Millerism or Mormonism, out of character, as parts and parcels of the system—notwithstanding the New-York Baptist Advocate has the following characteristic paragraphs in regard to them:

"Mormons.—Three hundred Mormons arrived at New Orleans from Liverpool on the 15th of March. All the fools are not from our side of the water."—*Baptist Advocate of April 1.*

"Progress of Millerism.—This fanaticism, as it is dying away in New-York and its vicinity, is said to be travelling southward."—*Baptist Advocate of Ap. 15.*

This same paper, not far from the same time, if my memory be correct, very charitably sets me down as deranged,* on account of what it probably considers to be my defection from orthodoxy.

Now put some things together. This Baptist organ and oracle calls Mormons and Millerites fools and fanatics. The same thing is done, by the leaders of the sects, through the press and the pulpit, all around. At the same time, the churches are everywhere throwing wide open their doors and making use of Millerism as an instrumentality for filling up their ranks. They do not all make a direct use of it. The hypocrisy would be too glaring, after all their profession of hostility. But close observation will detect nearly all of them doing one thing or another to avail themselves of the benefits of the excitement. Many have employed the Miller preachers for the express purpose of obtaining additions to their churches. So many protected meetings, and such a whirlwind of animal excitement and mental dissipation, in the shape of what are called revivals of religion, have never been before in this country. And Millerism has been used by the priesthood and the church, as an instrument to effect it. Those who have not had Miller preaching directly—either because they could not get it, or because they durst not so glaringly contradict before the people their professions of repugnance to it—have availed themselves of the wake, and made use of more indirect and less apparent means—on the principle that the means are sanctified by the end. The building up of the church is a necessary work; therefore any means necessary to accomplish it are justifiable. In their preaching and their praying, they have cunningly used language calculated to increase the excitement in that class of minds which could be thus affected. And nowhere, so far as my knowledge extends, has Millerism in candidates been the least barrier to reception to church membership. Church meetings have been multiplied to keep up discipline in the ranks and to gather in the proselytes gained to orthodoxy by the aid of Millerism. The religious organs everywhere abound with rapturous notices of these revivals. No one is fuller of them than this same Baptist Advocate that stigmatizes a principal means used, as "fanaticism." Millerism has no separate churches. It stands with in the pale of the orthodox churches generally—more in some, less in others, according to circumstances. It is a consistent component part of the animal religion that has stolen the name of Christianity.

The belief in a Second Advent belongs to the church—not to William Miller.—Millerism consists in fixing on a time.—The church generally holds that such an event is coming at some time. This doctrine has been believed, to a greater or less extent, for eighteen hundred years. And there have been some, during most of this time probably, who have been looking for the event as being nigh, "even at the doors." It has been thus preached extensively, at different times. Some forty or fifty different periods of time have been fixed on, by different individuals; and some thirty or forty of these periods have already gone by. Such things will continue to be, while the priesthood and the church can keep the minds of the people darkened with clouds of superstition and ignorance. The policy is to put off and keep all in uncertainty. On this depends the keeping up of the craft. The scheme keeps attention to the past and the future, to the neglect of the present. The fault found with Miller, by the more crafty, is, that he has fixed on a time. Any thing but a certainty. A system made up of glorious uncertainties, keeping everything out of reach and out of knowledge, is the only system of superstition and folly that can be perpetuated. Why then should not the wiser of the craft be vexed with Miller, for fixing on a time and committing the system to a certainty? Who cannot see that the effect must be disastrous? When the time has gone by, the excitement is over, and the people become more rational, the entire Second Advent system, with its kindred illusions, will be left in a most suffering condition.—One part of it having been thus demonstrated to be an imposition—as it certainly will be—the other part of it will have a feeble hold on community. It will hereafter be examined. And examination will be fatal to it. There is nothing it so much dreads and deprecates. It will not have the power to addle so many heads in future as it has in times past.

Perhaps I ought not to leave the subject without calling attention to some things in Wm. Miller's Course. I have formerly had some personal acquaintance with the man. We both belonged to one denomination, and lived so near each other for several years that we frequently met in associations and other religious meetings. About the time of the publication of his first pamphlet, at his request I called at his house in Hampton and staid with him over night for the purpose of giving him an opportunity to convince me if he could of the correctness of his theory. He afterwards called and staid with me at my house in Orwell for the same purpose. Other opportunities I had with him on the subject, always putting myself in the attitude of an inquirer and giving him a patient hearing—for he seemed greatly anxious to convince me, and I wished to know and to receive the truth. But I was always under the necessity of telling him frankly and plainly at the close of our interviews, that he had failed of producing any conviction in my mind. It always appeared to me that he started by taking for granted things that needed to be proved. It so appears to me still.—When he began to give his views to the public, he was more rash and indiscreet than he now is. Experience has taught him wisdom and discretion. He was formerly confident. He hazarded everything connected with his theory. He was even in the habit of saying, "if the Bible was true," his doctrine was correct. He made some very unguarded statements, by way of foretelling, or undertaking to foretell when revivals would cease, and some other things would transpire. At a later time, not more than three or four years since perhaps, being in company with M. W. C. Wright, an intelligent and responsible man in the town of Shoreham, friend Wright asked him what must be thought of him, and how he must be looked upon, if 1843 should come and go by and prove his theory to be incorrect.—His prompt, unshrinking reply was—"I shall be a poor, miserable, despised creature, and ought to be." This is set down here to be remembered as the shuffling and shifing goes on which has already commenced. In a communication dated at Philadelphia, February 4th, 1843 and published in the Signs of the Times of February 15th, he extends the time to March 21, 1844. It was the first publication I had ever seen from him, extending the time beyond 1843. But two months and two thirds of a month will soon pass off. Let him have it. Then let him be held to it. Should he live to see that

time go by and his bubble to burst—it surely will—he ought to be looked upon as a sincere and honest man, provided he will come up frankly and squarely to the mark, acknowledge that he has been in error, throw away his assumptions and assertions, and go about a rational and faithful investigation as a simple inquirer after truth. In the Signs of the Times, March 1, David Bernard—the late "fixer-up" of the Bible, by way of clearing, revising and amending—has an extended article in favor of the Miller theory, which he closes with a postscript worded and emphasised as follows:

"P. S. If we have made no mistake in our expositions of the Prophecies of Daniel, the Lord will come in 1843. Should there be a mistake—which is possible—I still believe, from the other prophecies, that the end of all things is at hand. SHALL LOOK FOR HIM TILL HE COMES!"

It will be seen that here is great cautiousness, with a door wide open for escape. It is "possible" there is a "mistake." He will "look for Him till He comes." This may be considered to be a turn towards getting it back to the ground occupied by the priesthood and church generally—the ground of uncertainty.—As many of the people as can be imposed upon in this way, will have to be abandoned to imposition. There is no help for them.

In August or September last, Wm. Miller went through with a course of lectures at the Baptist house in this village. I attended and heard him twice. Having had all needed opportunity for acquainting myself with his theory, I did not think it incumbent on me to give more time to the subject in that shape then. But being informed afterwards that there was to be an extra meeting in the vestry, for discussion I went in. At the time I entered the room, friend Miller was speaking, apparently in answer to a question, touching the passage in the 24th of Matthew, at the 36th verse—"But of that day and hour knoweth no man, not the angels of heaven, but my Father only." When he had got through and taken his seat, I asked if there was opportunity for remarks; and, being answered in the affirmative, I called friend Miller's attention to the 7th verse of the 1st chapter of Acts, and asked him if the passage might not be considered as very much parallel to the one above quoted from Matthew, or as explanatory of it. The passage reads thus:—"And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power." After some hesitation, he answered in the affirmative. This agreed with the view I had always taken of the passage in Matthew—making "day and hour" there mean about the same as "times and seasons" in the other passage; and both meaning about as much as if it had been said, the time—whatever it may allude to—is not to be known. Friend Miller here manifestly discovered that the concession he had now made destroyed the construction which his theory requires to be put upon the passage in Matthew. Now look at the twist he made to get out of his position. He read the next verse in Acts, which is as follows:—"but ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and in the uttermost part of the earth." Who will believe that the construction he put upon this was, that whereas before the Holy Ghost was given on the day of pentecost, there was not power to know the time which his theory fixes on, since the Holy Ghost was given, there is power to ascertain the time? I then cited him to his concession, always before made, in which he had disclaimed any pretensions to revelation, declaring that he had arrived at his conclusions by arithmetical calculations. By this time, his disciples, seeing his distress, came to his relief and declared that discussion was not the thing! They said the meeting had not been appointed for discussion, but for questions to be asked for the lecturer to answer. It was not the design to give opportunity for replies to him. I turned and asked friend Miller how it was. He replied—"I shan't give you a club to maul me with." I then invited him to fix on a time and place for discussion of the subject before the people, and left the meeting. He had previously agreed to call and visit me. But I heard nothing more from him. I was afterwards told by those who remained in the meeting, that he gave the subject one more turn after I went out, by saying that a man needed the Holy Ghost to aid him in making a calculation in figures, just as much as in anything else!

From all this, what could I infer but that William Miller knew his theory would not bear examination? In this he is on the same ground with the priests of orthodoxy in general. They know their only hope lies in shutting out investigation. They know their works will not bear the light. They teach the people to be afraid of the truth and to keep away from it. They make them to believe that reason is a dangerous monster, not to be trusted at liberty, but to be chained up. They tell them that freedom of thought leads straight to the pit!

* At such a view of my course and conduct, I shall never complain or be dissatisfied. I have not the least objection to it. Those who choose to make use of this means are welcome to all they can accomplish by it. Only give credit to my heart—I will not be grieved or offended at any view that may be taken of my head. I have heard of a Baptist deacon who seems to take a different view of the case. It is said that in a conversation with a neighbor, some time since, he remarked—"they say Murray is crazy; but I'm dreadful 'fraid he ain't."

Free thinking! Why, who does not know that it is infidelity, out and out? Just as if it were not the appropriate work of a thinking being to think, and of a rational being to reason. As if mind could be fed with anything else but truth; and as if there were any other way to obtain truth but by the employment of mind. As if clogs and fetters and dungeons were not as unnatural and detrimental to mind as to body.

Nothing is plainer to my own mind than that Millerism comes from modern theology. Careful examination would show Mormonism to be an offshoot from the same source. The priesthood and church may spurn their offspring, disown them, and treat them with what contempt they please. It will not be the first time that parents have thus treated their children—nor will it be the first time these parents have thus treated theirs. Millerism is now a nursing in the arms of the priesthood and lap of the church. They have already branded it with lunacy and idiocy to be sure. But that is nothing. They may ostracize it. Still it will be their own child. Say what they will, and do what they will—it will yet be seen that the child is every way worthy of its parentage.

At some future time, life and health being spared, I shall undertake to show that such an event as is called "second advent," "the end of all things," "the final consummation of all things," &c., &c., is not to be looked for—is never to be expected—is only a figment of addled brains.

From the National Intelligencer. A VISIT TO THE FIVE POINTS.

BY N. P. WILLIS.

As I presume you are interested in the one portion of New-York made classic by a foreign pen, let me jot you down a *menorah* or two from my first visit to Dickens's Hole at the Five Points, made one evening last week with a distinguished party under the charge of the Boz officer.

I had an idea that this celebrated spot was on the eastern limit of the city, at the end of one of the omnibus routes, and was surprised to find that it was not more than three minutes' walk from Broadway, and in full view from one of the fashionable corners. It lies, indeed, in a lap between Broadway and the Bowery, in what was once a secluded valley of the island of Manhattan, though to believe it ever to have been green or clean requires a powerful effort of the imagination. We turned into Anthony street about half past ten, passed the Tombs, and took the downward road, as did Orpheus and Dickens before us. It was a cold night, but women stood at every door with bare heads and shoulders, most of them with something to say, and by their attitudes, showing a complete insensibility to the cold. In everything they said, they contrived to bring in the word "shilling." There were very few men to be seen, and those whom we met skulked past as if avoiding observation—possibly ashamed to be there—possibly shrinking from any further acquaintance with officer Stevens, though neither of these feelings seemed to be shared by the females of the community. A little turn to the left brought us against what looked to me a blind tumble down board fence; but the officer pulled a latch and opened a door, and a flight of steps was disclosed. He went down first and threw open a door at the bottom, letting up a blaze of light, and we followed into the grand subterranean Almack's of the Five Points. And really it looked very clean and cheerful. It was a spacious room with a low ceiling, excessively whitewashed, nicely sanded, and well lit, and the black proprietor and his "ministering spirits" (literally filling their vocation behind a very tidy bar) were well dressed and well mannered people, and received Mr. Stevens and his associates with the politeness of grand chamberlains. We were a little early for the fashionable hour, "the ladies not having arrived from the theatres;" and proposing to look in again after making the round of the other resorts, we crept up again to the street.

Our next dive was into a cellar crowded with negroes, eating, drinking, and dancing, one very well made mulatto playing the castanets, and imitating Danter in what she called the *crackover*. In this way these people seemed cheerful, easy, and comfortable. We looked on towards several drinking houses, crowded with creatures who looked over their shoulders very significantly at the officer; found one or two bars kept by women, who had preserved the virtue of neatness, (though in every clean place the hostess seemed a terrible squalor) and it was then proposed that we should see some of the dormitories of this Alsatia. And at this point must end all the cheerfulness of my description. This is called "murdering alley," said our guide. We entered between two high brick walls, with barely room to pass, and the police lantern made our way up a broken and filthy staircase to the first floor of a large building. Under its one roof the officer thought there usually slept a thousand of these wretched outcasts. He knocked at a door on the left. It was opened unwillingly by a woman who had a dirty horse blanket over her breast, at the sight of the police lantern, she stepped back and let us pass in. The room was covered with human beings sleeping in their rags, and when called by the officer to look in at a closet beyond, we could hardly put our feet to the ground, they lay so closely together, black and white, men, women, and children. The doorless apartment beyond, of the size of a kennel, was occupied by a woman and her daughter, and the daughter's child, lying together on the floor, and

covered by rags and clothes of no distinguishable color, the rubbish of bones and dirt only displaced by their emaciated limbs. The sight was too sickening to endure, but there was no egress without following close to the lantern. Another door was opened to the right. It first disclosed a low and gloomy apartment, about eight feet square. Six or seven black women lay together in a heap, all sleeping except the one who opened the door. Something stirred in a heap of rags, and one of the party removing a dirty piece of carpet with his cane, discovered a new born child. It belonged to one of the sleepers in the rags, and had had an hour's experience of the tender mercies of this world! But these tales are disgusting, and have gone far enough when they have shown those who have the common comforts of life, how inestimably, by comparison, they are blessed! For one, I had never before any adequate idea of poverty in cities.

I did not dream that human beings, within reach of human aid, could be abandoned to the wretchedness which I there saw—and I have not described the half of it, for the delicacy of your readers would not bear it, even in description. And all these horrors of want and abandonment lie almost within the sound of your voice, as you pass in Broadway! The officers sometimes make a descent and carry off swarms to Blackwell's Island—for all the inhabitants of the Five Points are supposed to be criminal and vicious—but still thousands are there, subjects for tears and pity, starving, like rats and dogs, with the sensibilities of human beings.

As we returned we heard screams and fighting on every side, and the officers of the watch were carrying off a party to the lock-up-house. We descended once more to the grand ball room, and found the dance going on very merrily. Several very handsome mulatto women were in the crowd, and a few "young men about town," mixed up with the blacks; and altogether it was a picture of famalgation such as I had never before seen. I was very glad to get out of the neighborhood, leaving behind me, I am free to confess, all discontent with my earthly allotment. One gentleman who was with us left behind him something of more value, having been robbed at Almack's of his keys, pencil-case, and a few dollars, the contents of two or three pockets. I wind up my "notes" with the hope that the true picture I have drawn may touch some moving spring of benevolence in private societies or in the Common Council, and that something may be soon done to alleviate the horrors of the Five Points.

REMARKS.

The writer has given the case most reserved and delicate touch it would admit of. And yet what is here disclosed? I have this week commenced copying the current accounts of missionary enterprises for the season, to keep the readers of the Telegraph acquainted with the facts. If the missionaries who go abroad find a worse state of things than exists here within a few rods of the mission rooms, I should like to know in what it consists. And what are the leading ones in these missionary enterprises, doing for the wretched and perishing at their own doors, where their money could be expended to much better advantage? John R. McDowell found the bitterest opponents to his missionary enterprise in behalf of these outcasts at home, in those who are among the most zealous for carrying the work abroad. He found, on examination, that deacons and elders were renting out splendid houses in the city of New-York, for the purposes of lewdness. And for aught any one knows, the rent money may have been cast into the foreign mission treasury, with the avails of frauds and speculations, and of human flesh-selling in the public markets of this enlightened land!

BE CHARITABLE.

I would be, and trust I am learning to be. I grew up under a system of intolerance and uncharitableness. The habits formed in the school of orthodox phariseism, in which I was trained, are deep rooted and obstinate. I am struggling to get out of them—with what success, others must judge. If I am not growing more charitable I am deceiving myself. But do not misunderstand me here. I am not growing more inclined to make peace and reconciliation between truth and error, right and wrong, light and darkness, love and hatred, good and evil—nor to flatter my fellow beings that they are in the paths of virtue and innocence, while they are in transgression which brings wretchedness and ruin upon themselves and others. The charity I would cultivate puts the most favorable construction upon conduct the circumstances will allow. Of what is wrong, it would attribute as much as possible to the head, and as little as possible to the heart. Coleridge says:—

"O my brethren! I have told
Most bitter truth, but without bitterness."

Piracies have always been common at the South; but being perpetrated chiefly on colored people, have attracted very little attention for 50 years past. Recently a gang of pirates, in Virginia, have been plundering New-York vessels, and another gang in the city of Savannah

have been plundering several British and American vessels, coming on board armed, binding the officers, and carrying off the seamen, and such plunder as they thought best; and we are likely to have a great fuss about it! Just as if a slaveholder was not at liberty to pursue his chosen occupation unquestioned! All slavery is piracy in its nature.—*Albany Weekly Patriot.*

Yes, all slavery—slavery of mind as well as of matter—slavery in church as well as in state. Remember that.

GARRISON'S POEMS.—Thank the Publisher, Oliver Johnson, for a copy of this admirable work. It consists of 96 pages duodecimo, very neatly done up, very, just as every thing is that comes from Oliver Johnson's press. This volume, circulated in this cheaper form, is to compose a part of the larger work, which the author is compiling from Garrison's writings. Nothing more need be said in favor of the poems, than that they are from the pen of Wm. Lloyd Garrison.

Thank Joshua R. Giddings, member of Congress from Ohio, for a copy of his speech delivered in the House of Representatives, February 13, 1843, "on his motion to reconsider the vote taken upon the final passage of the Bill for the relief of the owners of slaves lost from on board the Comet and Encomium."

GENERAL INTELLIGENCE.

EMIGRATION.—Letters from Europe announce the largest emigration to this country, the coming summer, that has ever occurred since the wars of Napoleon. From England and Germany alone there will be, it is said, over 100,000. Whole communities in the south of Germany are preparing to embark, principally mechanics and farmers.—*Asylum Journal.*

MACKENZIE.—The Baltimore Clipper says that several ladies of that city contemplate presenting Commander Mackenzie with a splendid sword and a pair of gold epaulettes, in token of their approbation of his conduct in hanging Spencer and his cohorts in guilt.

The New York Aurora, commencing upon the conduct of these "ladies," very justly says, that they "would show good sense, discretion, and true humanity, in suffering the 'splendid sword' to remain unfashioned at the forge, and the golden epaulettes to wait in peace for a worthier recipient, and present the money they have accumulated to the widow of Cromwell and the mother of Small. For the sake of decency and humanity, we hope the face of plastering up Mackenzie's self-murdered honor with glittering baubles, valuable only when deserved, will at once be ended."—*Boston Investigator.*

Commodore Porter, the United States Charge d' Affaires, at Constantinople, died there on the 3d ultimo.

From the New-Orleans Bee, April 10.

FROM JAMAICA.—By the arrival of the bark Archibald Gracie, from Kingston, we have received a file of Jamaica papers to the 25th ult.

The Standard of the 25th says: A report was promulgated about town, a day or two since, that Boyer has rented the late residence of a gentleman who has recently left the island, and agreed to purchase the plate, furniture, &c., at a valuation. Upon examination, however, we are told, that Boyer considered the establishment far too luxurious and expensive to be in accordance with his republican habits—he merely required a few beds, chairs and tables, to the value, perhaps, of some 50 or 60 pounds, and therefore declined that expense! It is also understood, that in taking up his residence in Jamaica, the ex-President "has an eye" to coming events in Hayti: and it is even asserted he does not entirely despair of being able to return there, and again assume the sceptre.

It is rumored that Mr. Mulholland has been appointed agent to ex-President Boyer.

It is also reported that among the treasures brought by the latter from Hayti, is the crown worn by Christophe—which, it is asserted, will be offered for sale.

THE HOT SPRINGS OF ARKANSAS.—The Hot Springs of Arkansas are about sixty miles southwest from Little Rock, and burst from the side of a mountain which is several hundred feet high, to the number of over sixty. They are of unequal temperature, ranging from below 100 to 147 degrees of Fahrenheit. The water in the largest spring is hot enough for culinary purposes, and scalds hogs thrown into it sufficiently for cleaning. Near the top of the hill two springs burst forth within a yard of each other, one of which is hot and the other cold—the latter being the only cold spring on the western side of the hill; while on the eastern side there is but a single spring, and that a cold chalybeate. Quite a village has sprung up at the Hot Springs, bath houses have been built, and the place has become quite a resort for invalids. A short distance below the bath houses the stream from the springs forms a beautiful pool, which surpasses any artificial bathing place, the water being of crystal purity, and just the right temperature for a delightful bath.—*Philadelphia Saturday Courier.*

The Banks in New York and Boston have entered into an agreement to receive the small Spanish coins, hereafter, at the following rates:—Quarters, 23 cents; half-pennies, 10 cents; four-pence half-pennies, 5 cts. [Most people are glad to get them at any rate.]

GOOD NEWS FOR MECHANICS.—The Boston Bulletin says its editor has been informed by a contractor, that there will soon be a demand for all the unemployed masons, carpenters, &c., in that city; as contracts have been entered into for erecting something like one hundred buildings during the next six months. This is an encouraging sign of the times, and we should like to see many more of the same import.

The Cincinnati Gazette states that a large number of handsome dwelling houses will be erected in that city the coming year.—*Asylum Journal.*

The Pennsylvania canals are now open to Pittsburg.

THE MENDI MISSION.—Rev. William Raymond and wife, who went to Sierra Leone with the Africans of the Amistad, have returned, we perceive, in the schooner Ida, which arrived at this port a few days since. They have come here, we understand, on a visit for the purpose of recruiting their health and explaining to the friends of the mission its situation and encouraging prospects, with a view to return to their field of labor after the rainy season is over. Mr. Raymond, accompanied by Rev. Thomas Raston, an English missionary, visited King Thamar Tucker at Kaw-Mendi, who resides about a hundred miles south of Sierra Leone, some twenty five or thirty miles inland on the banks of the river Jong, to make a negotiation for land, &c., preparatory to the removal of Mr. Raymond from York, Sierra Leone, with the Mendians, and the permanent establishment of the mission. They were kindly received, and the King with his son readily consented to leasing land near the village where he resides for the purpose mentioned. He waives requiring that the present, as has been usual, should be in rum, powder, &c., and will receive it in other articles or in coin. The present, amounting to about one hundred and fifty dollars, he should, he said, distribute among the five Chiefs under his authority. The annual rent of the land required for the missionary station will be one hundred and fifty dollars. *N. Y. Tribune.*

MOST DISTRESSING OCCURRENCE.—We are just informed of a most melancholy accident that took place on one of the prairies in the western part of the State. A family of emigrants, eleven in number, while on their way to Iowa were frozen to death in their wagon. The horses stopped at a house, when the inmates, not seeing any one light from the wagon, were induced by mere curiosity to make a closer examination. Upon looking into the wagon, they were horror-stricken at the appalling spectacle which presented itself to their view. The father and nine children were lying dead in the bottom of the wagon; the mother, probably the last survivor, was sitting up and holding the reins as if driving.

We did not learn the name of this unfortunate family, or from what part of the country they were removing.—*Pekin Ill. Palladium.*

BAPTIST ANNIVERSARIES.—On the 25th inst. the American and Foreign Bible Society, under the direction of the Baptist Church, celebrated its sixth anniversary at Albany. Our advice from that city informs us that it was an interesting occasion. At 9 o'clock, the Rev. Dr. Cone of this city called the meeting to order, and the officers for the past year were re-elected for the year ensuing, with the exception of the Rev. Rufus Babcock, elected corresponding secretary in place of the Rev. Mr. Somers, who declined a re-election.

Wm. Colgate, Esq., of this city read the report of the treasurer, from which it appeared that the whole amount of receipts for the past year, including a balance of about \$2,900 passed over from the preceding year, was \$23,638 03. The expenditures had been, an appropriation of \$1000 for the distribution of the Bible in Germany; \$500 in Denmark and Norway; 2000 for the Orissa mission; \$1000 for Greece; \$4000 for four several stations; and \$1000 for the Cherokee. There had been paid as salaries to agents, &c., for paper, printing, binding, &c., for \$11,067 10—leaving a balance in the treasury of \$3,570 93.

The annual report of the board of managers was read by the Rev. Mr. Babcock. It gave an interesting view of what had been done during the past year, both at home and abroad. Addresses were delivered by Messrs. Martin, Humphrey, Cone, Babcock, Kendrick, Tucker and Dowling. Prof. Kendrick offered a resolution that it was the duty of this society to take measures to secure as soon as possible a revised version of the Scriptures, for circulation among the Greeks. He addressed the meeting at great length, giving a history of the present condition of the Greek nation—of the various translations of the Scriptures in their language—pointing out the defects in the present version and enforcing the importance of carrying out the measure proposed in his resolution. At his conclusion the resolution was adopted and the society adjourned, after a session of three hours.—*N. Y. Spectator.*

A late number of the Galena (W. T.) Gazette says that 15,000 pounds of pig copper were at that place, ready for shipment.

A child about four years old, a son of Mr. Walter, of Lyle Road, was choked to death on Saturday evening, in consequence of getting a bean in its throat, while playing with it.—*Rock. Dem.*

FATAL RENCONTRE.—A rencontre occurred in Lincoln county, Kentucky, a few days since, between Edmund Leach and B. A. McKenzie, in which the former was shot through the heart and expired immediately.

THE AMERICAN BAPTIST HOME MISSIONARY SOCIETY held its anniversary in the afternoon of the same day. The Hon. H. Lincoln, of Boston in the chair. The report was read by Professor Hascall, from which it appeared that the sum raised, including that of all the auxiliaries, was \$40,553, being \$16,000 less than last year, and something more than \$11,000 by the society alone; being several hundreds less than last year. Agents and missionaries employed 93, and 234 stations—equal to 637 weeks labor of one man; 1,059 baptisms; 50 churches organized; 23 ministers ordained; and 5 places of worship erected; numerous Sunday schools and Bible classes established; and various other things accomplished, for which we have not room at this time, but will give next week.—*N. Y. Spectator.*

The Virginia papers mention an encounter between Gov. McDowell, of Virginia, and Gov. Thomas, of Maryland, at Staunton, Va. You know of the family difficulties of Gov. Thomas. Gov. McD. is the father of the wife of Gov. T., and hence the affray. The Richmond Star says:—"Gov. Thomas reached that place in the Valley stage, about 11 o'clock, and Gov. McDowell in the Charlottesville stage, about an hour afterward. They put up at the same hotel and met there, but did not speak—both designing to take the Lexington stage. When the stage came up, Governor McDowell handed his lady into the stage, and he was also in the act of entering, when he observed Thomas at his side and demanded where he was going, to which he replied—"in the stage." This he was assured he should not do, and from words they proceeded to blows, Governor McDowell employing his umbrella with marked effect upon his adversary. The bystanders then interfered and the battle was stopped—Governor T. declaring he had not received fair play. By the persuasion of friends, Gov. McD. with his lady took a private conveyance to Lexington, Gov. T. continuing in the stage. It was anticipated that another scene would occur at Lexington, from which place news was anxiously expected. The affair has caused great talk and excitement at Staunton."

ENCOURAGING!—Four inveterate devotees of tobacco in one house, in this city, signed a total pledge against all connection with the foul weed!—*Albany Weekly Patriot.*

A minister recently preached in Baltimore with a pair of hand-cuffs in his pocket, which, immediately after the sermon, he put upon a female slave, on ship-board, to be transported to the south.—*Christian Investigator.*

Who is Wise?—He that keeps away from the rum-cellar in the city of Lowell.—*Lowell Wash.*
And New-Haven, too.—*Fountain.*
And New-York, three! rum places included.—*Organ.*
And Albany, four! not forgetting the beer-shops.—*Patriot.*

ANOTHER WOLF IN WOOL.—In the Charleston Courier of Tuesday we find some letters and other documents, exposing the infamous duplicity and depravity of a man who has figured largely at the South as a temperance lecturer and as a professing Christian. His name is Charles W. Appleton, and it appears that he went to the South with strong recommendations from the Rev. G. S. Webb, of New Brunswick, and the Rev. J. C. Harrison, of Bordentown, New Jersey. Fortified with these, he was received at Charleston as a licentiate in the Baptist ministry, and taken into friendly fellowship by several temperance societies.

On the 21st instant he ran away from Charleston, accompanied by a widow with whom he became acquainted at his boarding-house; and it has been discovered that he has three wives living, one in Indiana, one in Pennsylvania, and the third at New Brunswick. To the last—a young lady of good family and exemplary character—he was married but a short time before he went South.—*N. Y. Spectator.*

So great is the distress existing in England, that a large number of persons are subsisting on turnips alone. Some five or six tons a week have been taken from one field in Southbridge. Victoria's dogs, upon which so much money is lavished, are living upon delicacies, while her subjects, by millions, are living upon oatmeal and turnips.—*Post.*

NOTICE.

Temperance Notices.

Providence permitting I will hold meetings as follows:—
Warrensburg, N. Y., May 14th, 1 P. M. and evening.
Johnsburg, 15th, 1 P. M. and evening.
Chester, 16th, 1 P. M. and evening.
Schroon, 17th, 1 P. M. and evening.
Elizabethtown, 18th, 1 P. M. and evening.
Keeseville, 19th and 20th, 1 P. M. and evening.
Clintonville, 21st.
Port Kent, 22d, 1 P. M.
Burlington, same evening.
Shelburne, 23d, 10 A. M.
North Ferrisburgh, 2 P. M.
South Ferrisburgh, same evening.
Vergennes, 24th, 1 P. M. and evening.
Middlebury, 25th, evening.
Brandon, 26th, evening.
Routland, 27th, 2 P. M. precisely, at the HAY SCALES, unless the friends of temperance designate some other place.
Clarendon Springs, 28th, 1 P. M.
Castleton, same evening.
Fort Ann Village, 29th, evening.
ALONZO HYDE.

NATIONAL CONVENTION.

To the Liberty Party Abolitionists throughout the United States:—
BRETHREN!—At the Convention held in the city of New-York, in May, 1841, at which candidates for the President and Vice President of

the United States, to be supported at the election in 1844, were duly nominated by the Liberty party; it was further resolved by said Convention, to adjourn to meet in two years from said month of May, 1841—at such time and place as should be designated by the Central Committee. In pursuance of the power conferred on us, by the said Convention, as its Central Committee, we designate WEDNESDAY and THURSDAY, the 24th and 25th days of May 1843, commencing at 10 A. M. of the 24th, at Buffalo, in the State of New York, as the time and place for holding said adjourned Convention. We hope each State will send as many delegates as said State is entitled to of Representatives and Senators in Congress. However, all are invited to attend.
ALVAN STEWART,
E. W. GOODWIN,
JOSHUA LEAVITT,
BERIAH GREEN,
WILLIAM GOODELL.

March 13, 1843.
N. B. Papers throughout the United States are requested to give this notice an insertion.

Change of Time.

To the Liberty Party Abolitionists throughout the United States:

DEAR FRIENDS:—
The providence of God having placed insurmountable obstacles in the way of holding a United States A. S. Convention at Buffalo, on the 24th and 25th days of May next, as appointed, owing to the thick ice which covers Lake Erie, and as we are credibly informed by friends in Ohio, will not probably be removed till the middle of June next, in consequence of which our friends in Ohio, Indiana, Illinois and Michigan could not attend except at great inconvenience and expense—the navigation of said Lake being indispensable, or nearly so, to their attendance—the said Convention is therefore postponed until the first Wednesday in September: next, and Thursday following, at Buffalo, when we shall hope to have returns from the London Convention. It is hoped each State will send as many delegates as each State is entitled to Representatives in Congress. However, all are invited to attend.
ALVAN STEWART, Chair.
E. W. GOODWIN,
JOSHUA LEAVITT,
BERIAH GREEN,
WILLIAM GOODELL.

April 20, 1843.
N. B. All papers in the United States are desired to publish this notice; and all Anti-slavery papers will take pains to circulate this notice early.

MARRIED.

In Hubbardston, on the 2d inst., by C. A. Thomas, Chaucey W. Broughton of this village, and Mary Churchill, of Hubbardston.
In Oswego, on the 4th inst., Mr. Horatio A. Griswold of Whitehall, N. Y., Miss Angeline E. Fisher of the former place.—*Cont.*
In this village, on the 7th inst., by Wm. A. Miller, Edward Hamilton of Cornwall and Marcia Ann Murray of this place.
In this village, on the 8th inst., by Wm. A. Miller, Wm. Fitch to Martha Ann Lee.

WEEKLY RECEIPTS.

A. B. Cooper, Richmond,	4 00
A. D. Low, Shrewsbury,	6 00
N. Meritt, Baldwinville, Mass,	20 00
P. Stiles, Brandon,	2 00
L. C. Scott, "	4 00
L. Knights, "	2 00
J. Capron, "	2 50
M. Carlisle, "	2 00
N. T. Simonds, Moriah, N. Y.	2 00
L. Wilcox, Shrewsbury	3 00

Commissioner's Notice.

WE the subscribers here appointed by the Hon. Probate Court for the district of Rutland, commissioners to receive, examine and adjust all claims and demands of all persons against the estate of Benjamin McDonald, late of Brandon, in said district, deceased, represented insolvent, and also all claims and demands exhibited in offset thereto; and six months from the 6th day of March last, being allowed by said court for that purpose, we do therefore hereby give NOTICE that we will attend to the business of our said appointment at B. Davenport's Office in Brandon, on the third Wednesday of May and August next, from one o'clock until 6 o'clock P. M. on each of said days.
B. Davenport, J. A. Conant, Commissioners.
Brandon, April 26th, 1843.

SECOND VOLUME OF

THE MAGNET.

DEVOTED TO THE INVESTIGATION OF HUMAN PHYSIOLOGY, embracing Cephalology, Phenology, Pathology, Physiognomy, Psychology, Neurology, Electricity, Galvanism, Magnetism, Nutrition, Caloric Life.

BY LA ROYSENDERLAND.
The design of this popular and interesting work is the investigation of all the laws which appertain to Human life, and which are concerned in the production of those states of the mind, called Seminalism, Insanity, Dreaming, Second-Sight, Somnambulism, Trance, Clairvoyance, and various other Mental Phenomena, which have hitherto remained shrouded in mystery. Its pages are enriched with Essays and Communications, detailing facts, illustrating the science of Cephalology which teaches the influences and susceptibilities of the human Brain, and the method of controlling its separate organs by Patheticism; together with such information as may assist in the most successful application of this wonderful agent to Diagnosis—the delineation of Character—and the

Relief of Human Suffering.

The Second Volume will be commenced in June, 1843, in large octavo form, and issued monthly, on the following terms:—

- I. Two Dollars, in advance, will pay for one copy for the year; or sixteen copies of any one number.
- II. For six dollars, fifty copies of any one number; or forty copies for one year.
- III. For ten dollars, ninety copies of any one number; or seven copies for one year.
- IV. For fifteen dollars, one hundred and fifty copies of any one number; or twelve numbers for one year.
- V. To the trade, they will be put at nine dollars per hundred, when one hundred copies are ordered at one time, with the cash in advance. Agents must state, distinctly, what the money sent is designed to pay for; whether for an entire volume, or for so many single copies of one number.
- As these terms are low, the Publishers cannot doubt but Agents will see the justice of giving special attention to what follows:—
- All payments must be received by the Publishers before each number is sent out of the office.
- All payments must be remitted free of postage and in Safety Fund money, or its equivalent, in this city.
- Agents must give particular instructions as to the manner in which they may wish each number forwarded.
- Every editor who shall give this Prospectus (including this paragraph) six insertions, shall receive the Magnet for one year; from June 1843, provided the papers contained this notice be forwarded, marked, to The Magnet, New York City; and provided, also, that these conditions be complied with before Jan. 1844.